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MISSIONARY LINK



FOR THE

WOMAN'S UNION MISSIONARY SOCIETY  
OF AMERICA FOR HEATHEN LANDS

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## THE MISSIONARY LINK

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The "Story and Work" is a circular giving a brief account of the Society, with details of its organization and work. "Mission Band Leaflets" are original stories written especially for this portion of our work.

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The "Woman's Union Missionary Society of America for Heathen Lands" was organized in November, 1860, and incorporated in New York, February 1, 1861.

### FORM OF BEQUEST

*I give and bequeath to the "Woman's Union Missionary Society of America for Heathen Lands," incorporated in the City of New York, February 1, 1861, the sum of \_\_\_\_\_ to be applied to the Missionary purposes of said Society.*

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# THE MISSIONARY LINK

VOL. XXXIII.

JUNE, 1902.

NO. 6.

## WOMAN'S UNION MISSIONARY SOCIETY OF AMERICA FOR HEATHEN LANDS.

This Society was organized in 1860, and is the pioneer of Woman's Foreign Missionary Societies in this country.

It is undenominational, and so it presents a united Christian front to the heathen world.

It is carried on entirely by women, with unsalaried officers.

Its aim is the salvation and elevation of heathen women.

"Win for Christ," its motto.

IT is worthy of note that the Empress Dowager of China has issued an edict exhorting against foot-binding of girls. She now allows marriage between the Manchus and Chinese, but sees no reason why foot-binding, which she calls "cruel and injurious," should be introduced among the former, who have never followed this pernicious practice.

EDUCATION is now being pressed in China, especially among the five hundred students in the Peking University, for whom foreign history and Western literature is considered obligatory. Reformers object to the methods which prevail in China whereby the memory alone was stimulated, and are strongly urging the introduction of the best features of occidental education.

A STATE funeral to the Christian martyrs who were massacred in the Boxer rebellion recently took place in Tong Chao, China. Not only were seventy coffins borne in a procession which took two hours to pass the reviewing stand, but hundreds of relatives and friends attended the ceremonies. Officials from fifty villages were present, and signed documents guaranteeing Christians protection if they return to their homes.

ABUNDANT cause for encouragement as to the growth of Christianity in India may be gathered from the 1901 census. Sir Charles Elliott calls attention to the fact that in the Punjab the increase is over thirty-three per cent., in Bengal forty-five, in the Northwest Provinces seventy-five, and in the Central Provinces nearly one hundred per cent., while in Madras it is twenty, and in Assam one hundred and twenty per cent. It is worthy of note that the highest percentage of increase is found in a district which has not been subjected to famine conditions.

MOHAMMEDANS in India have held a conference at Madras, at which enlightened education and social reforms were strongly advocated. Among the latter were the abolishment of infant marriage, the reformation of the laws for child widows, and the promotion of education for girls, and a strong protest against extravagant expenditure on social and religious ceremonials.

SIR HERBERT EDWARDES, Commissioner in India, writes: "The duty of evangelizing India lies at the door of private Christians: the appeal is to private consciences; private effort, private zeal, and private example. Every one in India is answerable to do what he or she can towards fulfilling it. Above all, we may be quite sure that we are much safer if we do our duty than if we neglect it; and that He will shield and bless us, if in simple reliance upon Him, we try to do His will."

MUCH has been said and written of the many Chinese martyrs of the past year, but it may not be known that forty thousand native Christians proved their faith by a triumphant death for the sake of Christ.

IN Micronesia four of the native languages have been reduced to writing, and in some of the higher islands, schools are established.

# IN EASTERN LANDS

CHINA—SHANGHAI.

ANTI FOOT-BINDING.

By MISS S. D. DOREMUS.

TO one who visits for the first time the crowded streets of a Chinese city, the most painful of all the sights is the toiling of crippled women through the surging throngs, with a slow, unsteady gait which must be seen to be fully appreciated. Old and young, rich and poor alike, sway to and fro on the tiny feet which scarcely measure from three to six inches in length. How a custom inducing excruciating suffering in childhood, and lifelong disability, has been perpetuated through countless centuries can only be explained by recalling what an inexorable tyrant Fashion can become. But progress is the keynote to which mankind is marching in these days of rapid revolution, and even conservative China, with its customs hoary with age, is no exception.

This thought was uppermost in mind as I attended the Seventh Annual Meeting of the *Tien Tsu Hui* or Natural Foot Society. The most remarkable thing about it was that three fourths of the audience were Chinese, women as well as men giving most intelligent attention to the proceedings. The Editor of the *North China Daily News*, Mr. R. W. Little, was chairman of the meeting, and in his introduction of the proceedings said: "Many missionaries all over China have been doing their best to discourage the barbarous and cruel practice of mutilating the feet of the most lovable and most helpless portion of the population of this vast Empire, the little girls. But they met with scant sympathy or assistance from the lay communities here, until Mrs. Archibald Little and other compassionate ladies took up the question with vigor, and brought it to the point which it has reached to-day. No one with any feelings of humanity can be apathetic when it is once understood what foot-binding means. Even those who hold aloof, on the plea that we have no right to interfere with the social customs of the Chinese, must acknowledge that we have a right to try persuasion, and when we find an intensely patriotic statesman like the Viceroy Chang Chihtung interesting himself so far as to write a tract on the subject, we

may fully persuade ourselves that there is no impertinence in our action.

"The great event of the year for the Society has been the recent issue by the Empress Dowager of an edict discouraging the practice of foot-binding. She has not felt herself powerful enough to forbid the practice, for she knows that even an absolute monarch's edict is inferior in power to a decree of fashion. But we welcome the edict, because it must have a good influence on the minds of officials all over China who may have been wavering, but who will feel that they have the imperial favor on their side, if they determine to stop the harmful practice in their own families. The most enlightened of the Chinese officials and gentry are on the side of the Natural Foot Society, and some of us may hope to live to see the day when a bound foot on a young woman or child in China will be almost unknown."

The striking fact of the report was, that the daughter-in-law of the Viceroy of Kuangtung, who, with her four daughters, has unbound feet, is anxious to start a Society there "because many native ladies are in sympathy with the movement, and the Magistrate in that province is heartily in favor of it."

The most effective address was given by Dr. Elizabeth Reifsnyder, because her statement of facts was the result of her wide professional experience. Cases are frequent in the Margaret Williamson Hospital, where little girls whose feet have been too tightly bound must suffer a partial or complete amputation. The suffering this cruel custom entails often results in lasting injury to health and spirits. Instances were given of patients whose husbands were in high official position who, realizing through Dr. Reifsnyder's explanations the lifelong misery of women, had been led to promise that their daughters should preserve their natural feet. One of the Commanders of the Chinese Navy, in fulfilment of his promise, points with pride to the natural feet of his little daughter, now nine years of age and past that of foot-binding.

The niece of a prominent Viceroy, long one of the Doctor's patients, was always accompanied to the Margaret Williamson Hospital by a brother. One day, announcing the birth of a little daughter, Dr. Reifsnyder asked him if he intended to bind her feet. "Of course," was the prompt answer; "I

shall be obliged to do this if she ever hopes to be married." This led to an explanation of results which would follow the practice, and the points were so convincing, the father gave a promise that the little daughter should escape this lifelong torture. The Chinese proverb that "A barrel of tears is shed for every bound foot" proves that the nation realizes to the fullest extent the suffering entailed.

Dr. Reifsnnyder has for years not only urged Christian boarding-schools for girls, to make unbound feet a requirement for admission, but has refused to employ coolies who permit this cruel practice in their families. She meets the constant remark of the Chinese, that foot-binding is not so pernicious to the health as compression of the waist of women in Western lands, with this statement: the latter fashion is optional, and is never practised at the early age of from three to five, as in the case of foot-binding, which is cruelly persisted in, notwithstanding the tears and groans of unwilling martyrs; the results are more detrimental to health and comfort in the course of a lifetime, because the serious injury can never be repaired. Some years ago, in the large ware-room of a silk factory, Dr. Reifsnnyder addressed in Chinese over a thousand operatives, proving to them that their "Golden Lilies," as they call their crippled feet, proved to be a disability for life for the wage-earner. The manager of the factory, while commenting on the adaptability of the delicate hands of Chinese women for handling raw silk, added: "But from how many avenues of earning they are debarred because they cannot stand for a length of time!"

One is tempted to cry aloud in the face of China's millions of cripples: "Can this adamant wall of ignorance and vanity ever be scaled?" Let us seek the answer in the history of the "Natural Foot" movement. The first missionary bold enough to advocate this reform was Rev. John MacGowan, of the Church Mission in Amoy, at a time when the success of Christian Missions might have been endangered by an innovation striking at the heart of national vanity. In 1867, the Church Mission at Hangchow opened a school for girls, in which unbound feet was the imperative requirement for admission. Not until April, 1895, however, did the movement take active shape under the guidance of Mrs. Archibald Little, who or-

ganized the "Natural Foot Society." She knew that Confucius, the great sage of China, had taught that "men should respect and not injure their bodies," and that in 1662 or '64 the Emperor Shun Chih had issued edicts against foot-binding, and that recently Governors of Hunan and Hupeh had forbidden it. Duke Kang Hui Chung, a descendant of Confucius, thus commended the movement: "I have had many unquiet thoughts about foot-binding and felt pity for many sufferers, and approve of the Society formed by the wise daughters of foreign lands."

Tracts and a poem written by a Chinese lady were soon published and widely distributed; and at a drawing-room meeting held in the far West of Szechuan, where demonstrations of arrested circulation were made, all the women present agreed to renounce the pernicious practice. An examiner at Peking, hearing his little daughter of seven crying bitterly, not only unbound her feet, but wrote an appeal to the nation, urging leading men to sign it, and placarded it on the walls of Suifu. This, Mrs. Little reprinted and distributed to ten thousand students attending their examinations. The manager of the great commercial body known as China Merchants' Company asked for copies to be circulated in the native provinces. Superhuman faith and undying compassion came to the front to inspire the bold reformers; but will not countless generations to come arise one day and call them "Blessed"?

## INDIA—JHANSI.

### DAY-SCHOOLS AND DISPENSARY.

By DR. ROSE FAIRBANK.

YOUR round-robin letter was one of my most appreciated Christmas remembrances, and I have read it all over a great many times, because it seemed good even to read your names. And because you really are interested, I must send the long letter asked for, telling about our work.

Dr. Ernst, as you know, is my colleague. Then we have four Eurasian helpers—two nurses and two zenana-workers. The nurses live at the Hospital; the zenana-workers live in this bungalow with us. One of the nurses is Harriet, whose name often appears in the

MISSIONARY LINK. She is reliable, puts up all the medicine, and takes a good deal of other responsibility. The other nurse we have trained to sterilize things properly, and to keep the ward according to our ideas. But now she goes away; is soon to be married—to a soldier.

One of our zenana-workers has been here two months, and is simply lent us for a year by our mission in Allahabad, to get our schools started and to visit our dispensary patients in their homes. Miss Roderick is a great help, and I wish we might keep her longer. But we have also Miss Roberts, who we hope will be able at the end of the year to take up Miss Roderick's work. You see, with all our other work, it is almost impossible for Dr. Ernst or for me to visit the schools and keep them up, and to get new ones started. This involves labor like that of a superintendent of schools. We both feel the need of the training-schools to establish our missionary work. Without them, it would be a desultory thing.

We have three schools at present; one started about a year ago, and taught by a Hindi Christian girl, who came to us from Mrs. Hume's school in Bombay; it is held in the Dispensary after office hours, and the children are getting along well. Another is in Sipri Bazar, a settlement of natives' houses near the station, but quite two miles from the city. A native Christian woman teaches this school. Her name is Esther. And now we have a third in the city, which Miss Roberts herself is teaching, for we have no teacher as yet. There is no native Christian community in Jhansi to fall back upon.

In our medical work we have from fifty to seventy patients a day come to the Dispensary. Dr. Ernst takes the medical cases, fevers, etc., and I take the surgical, skin, and eye cases; Harriet puts up all the medicines; Miss Roderick talks to the patients while they are waiting.

In the Hospital we have now from ten to twelve patients all the time, and we divide the charge of them, too. We have two native girls helping in the nursing, both in the ward and in the Dispensary.

The women who come to the Dispensary are often very much interested and ask many questions, but there are no conversions to report yet. We comfort ourselves by thinking that God could not give fruit so quickly; and yet we do pray earnestly that

the right spirit may pervade all our work, that it may be done in the right way, and with God's help.

#### THE PLAGUE IN ALLAHABAD.

By MISS L. RODERICK.

THE plague continues its ravages in this city; it has spared neither the homes of the rich nor the poor, and entire families have been swept away by it, especially among the Hindustanis. The people are terror-stricken. None of my pupils have been touched by it, but many of the wealthy ones have fled from the city—and the rest look forward eagerly to our visits.

The natives consider the plague a visitation from God on the people for their sins, especially on the grain merchants, among whom the mortality has been appalling, infection being communicated to them by the rats in their granaries. These merchants,—who are known as *barrias*,—besides having the monopoly of the grain trade, are the money-lenders to the lower classes, and extort more than 25 per cent. on their loans, and the classes who suffer by it are too poor to go into court to contest, and these debts are often passed on from father to son, for generations.

The municipal authorities are taking what measures they can to stay the pestilence, but the habits and prejudices of the people are against them. Among the Hindu ceremonial cleansing is more important than cleanliness, and the people are too terror-stricken to burn their dead—and are throwing the bodies into the river, only touching their lips with fire—the symbol of purity. The other day the men sent by the municipality to disinfect a house had their syringes smashed by the people who objected to it.

A young girl who came in to listen while I was teaching one of my pupils said to me: "In our street the plague-goddess has been worshipped, the sacred book has been read, and burnt offerings offered; but I pray to the one true God. Every night when I go to bed, I say: 'O God, take me to Thyself or keep me here, whatever be Thy will.' Is it a proper prayer?" she asked. Was it not pathetic and simple? This girl had been taught when a child by a missionary lady, and is it not encouraging to find that she had kept in her heart for years some knowledge of the truths thus learned?

## HOME NOTES.

### WELCOME HOME!

**B**Y the time this number of *THE LINK* is in the hands of its readers, they may be assured that Miss Doremus will be on this side of the Pacific, safe in her native land, and even though they may not see her face to face, they can send loving greetings and a hearty welcome to the returning friend.

About the same time a welcome will await one of our missionaries, Miss Beach, of Cawnpore, who will probably be on this side of the Atlantic early in June, and will arrive in New York in time to greet our round-the-world traveller. In her last letter from India, Miss Beach wrote: "We were very glad indeed to have Miss Doremus come out and see the work for herself, and I read her articles in *THE LINK* with great interest. I am sure she understands zenana work now as she never did before; the followers of Buddhist teachers at home would be much astonished could they only see the effect of the teaching they so thoughtlessly adhere to."

It will be delightful, also, to welcome Miss Gardner—who may be expected before long; her friends will rejoice to meet her again, safely returned from the borderland of illness, as well as from the shores of India. May journeying mercies attend them all on their way homeward!

### OUR HOSPITAL STORE-ROOM.

**N**OT the least in the interest of our Margaret Williamson Hospital, is the commodious and airy store-room, with its well-filled shelves and boxes. And why? Because it represents the thoughtful love and untiring generosity of good friends, as well in Shanghai as at home, who, realizing the far-reaching influence of the Hospital, with its increasing possibilities, never forget its great needs, and are ever planning how to supply them. Let us look around at the countless stores to learn what is most useful in this busy hive of workers, so that we may give intelligently and satisfactorily. There are rolls of cotton brought from the fields that cleanliness may be insured, and carded by native workmen, or literally beaten soft enough for every use in

the Hospital. There are boxes of samples, gifts from resident merchants, of every quality and texture, with colors assorted from grave to gay. From them are made the bright comforters which adorn the Hospital beds, or the varied garments for patients, diligently wrought by the nurses or helpers in every leisure moment. And here are curtains which a generous friend in Shanghai donated when dismantling her home, and which furnish screens around beds requiring privacy, linings for the wadded garments, a necessity for a winter in China, or pocket-handkerchiefs where the need is endless, and the supply must be maximum. There, again, are piles of remnants whose gay colors attract the eye of many little sufferers, who are only too eager to beguile the weary hours by making patchwork for numberless quilts. Boxes of wristlets fill one shelf, so numerous that for some years to come no more will be needed; and by their side are other boxes, almost empty, which need to be replenished with safety and assorted pins by the gross, as well as bone buttons and tape of various widths. There, again, is the shelf for mosquito netting, which should be piled to the overflow with material fine enough to exclude the tiny mosquito, which these green ditches and canals so famous in China breed by the million. Near, is an almost empty box, which needs to be filled with white castile or olive oil soap, and with goodly packages of scented soap added for the prized Christmas gifts of the Hospital.

These empty spaces should overflow with unbleached sheets seven and a half feet long by five wide, and pillow-cases two and a half feet long by one and a half wide. Mattresses and pillows in use are mainly stuffed with rice straw, which can be used for kitchen fuel when required to be renewed. And there is a commodious space for cotton blankets in gay colors, so woven as to be used interchangeably on either side, and pieces of outing flannel; next it an especial place for thin rubber cloth or rubber sheets, which above all else is a hospital necessity. Remnants of cotton prints or gingham are most useful, and here Dr. Reifsnnyder adds in a practical way: "Let the good friends patronize bargain-counters, and send us various lengths and breadths, and let them remember we cannot use white woolen blankets, nor white spreads and tray-cloths."

As I came out of that capacious store-

room, with all its requirements for comfort and efficiency, my eye lighted on small kerosene stoves for heating water, and the Doctor said: "We need a dozen, with one or two burners and bundles of wicks, as these are in constant use."

Now, dear friends, who have followed me in my morning's round, choose out of this long list of necessities what you would like to send to our rapidly growing Hospital, with its widening reach for the comfortless sick, and may our Mission boxes for 1902 be the most complete and the most satisfactory of any ever sent. S. D. D.

#### A ROUND-ROBIN.

THE personal element forms a large and valuable factor in all missionary effort, and we quote a sentence from one of the articles on another page to point a moral, to suggest a way of giving pleasure to absent friends and co-workers. "Your round-robin letter was one of my most appreciated Christmas remembrances, and I have read it over a great many times, because it seemed good even to read your names."

Why not remember this suggestion and let it prove a seed-thought for the future? When the Mission Bands shall meet in the fall it will be easy and pleasant for them to prepare a round-robin letter for the school—or the scholar—in which they may be interested, in time for the Christmas season of 1902.

#### WISDOM FROM FÉNELON.

DO not be discouraged at your faults; bear with yourself in correcting them, as you would with your neighbor. Lay aside this ardor of mind which exhausts your body, and leads you to commit errors. Accustom yourself gradually to carry prayer into all your daily occupations. Speak, act, work in peace, as if you were in prayer, as indeed you ought to be.

Do everything without eagerness, in the spirit of grace. As soon as you perceive your natural impetuosity gliding in, retire quietly within, where is the kingdom of God. Listen only to the leadings of grace, then say and do nothing but what the Holy Spirit shall put in your heart. You will find that you will become more tranquil, that

your words will be fewer and more effectual, and that, with less effort, you will accomplish more good.

#### AMID TRIALS.

MANY of us find life hard and full of pain. The world uses us rudely and roughly. We suffer wrongs and injuries. Other people's clumsy feet tread upon our tender spirits. We must endure misfortunes, trials, disappointments. We cannot avoid these things, but we should not allow the harsh experiences to deaden our sensibilities, or make us stoical or sour. The true problem of living is to keep our hearts sweet and gentle in the hardest conditions and experiences.

If you remove the snow from the hillside in the late winter you will find sweet flowers growing there beneath the cold drifts, unhurt by the storm and by the snowy blankets that have covered them. So should we keep our hearts tender and sensitive beneath life's fiercest winter blasts and through the longest years of suffering and even of injustice and wrong treatment. That is true, victorious living. J. R. MILLER.

THE nineteenth annual meeting of the International Missionary Union will be held at Clifton Springs, N. Y., June 4-10, 1902. All foreign missionaries, whether in active service or retired, are eligible to membership, and entitled to free entertainment. For further information address Mrs. C. C. Thayer, Clifton Springs, N. Y.

#### THE TORONTO REPORT.

NOTICE has been received from the office of the Student Volunteer Movement, 3 West 29th Street, N. Y., in regard to the publication of the Report of the Toronto Convention, whereby the readers of the MISSIONARY LINK can take advantage of the advance price of \$1.00 per copy post-paid, by sending in names at once to the address given. When the volume is ready for delivery, subscribers will be notified, and can then send the money due, and the book will be promptly forwarded. The price will be \$1.50 after publication.





MISS CLARA M. BEACH

Has been associated with our Mission in Cawnpore since 1894.

## FOR MISSION BANDS.

### A GRAND FUNERAL.

By S. D. DOREMUS.

**W**OULD you like to take a walk in Shanghai with me this bright morning? The streets, always so crowded, seem fuller than usual, and every one is jostling his neighbor, for here comes a gorgeous funeral procession, of unusual length and pomp. Doubtless, it is for a person of wealth, who possibly died some years ago, and only just now is to be buried. Look! At the very front, huge giant figures, twelve feet high and draped in blue, are being dragged on wicker frames, and you hear that they are guardian spirits. A native band of music slowly beats a funereal note on a gong, echoed by countless drums, and accompanying a weird melody played by fifes. Here come officials on horseback, sumptuously attired in satin and gold, with the peacock feather floating from the cap denoting high rank; and, interspersed, see the banners of white satin, stiff with gold embroideries and probably hired for the occasion. What a crowd of Buddhist priests in gray garments, with nuns by their side!—a most unusual sight in a public procession some one says—

and then scores of Tavist priests, whose robes are like pictures in silk embroideries.

And now comes the funeral bier, covered with a massive red and gold pall, and dragged by countless men, who struggle and pant at every step, and who insist on taking here and there a long rest. There is an empty carriage, adorned with red and white rosettes and streamers, drawn by white horses with green and white decorations, doubtless used by the dead. See! she is a woman, for in front is her portrait, and at the back is a red tablet ten feet high, ornamented with gold characters, which, I should not be surprised, was the tale of all her deeds and virtues. But what are these figures gaily painted and floating in the breeze? No less than paper attendants, such as the rich lady was served by when in life, which are to be burned on the grave and thus pass into the other world, to wait on their former mistress. Look at the piles of paper money, and the paper furniture and food, all to be burned for the same purpose! And there are carved pagodas and shrines, filled with fruit, and delicacies of all sorts, with chop-sticks laid on top. What a show they make as they pass, with gay pennons floating from the top! Do you see this

white canopy borne by four men? Under it is the chief mourner, who may be a son or near relative, clothed in sackcloth and ashes, and who promises that the dead lady shall want nothing in the next world. What a host of sedan chairs follow, every woman and child in them arrayed in white with white head-dresses, the only mourning recognized in China!

Here comes a band of music with foreign instruments, playing gay melodies, quite in discord with the roll of the native drum and the solemn clang of the gong. More gaily dressed followers, more priests, until the eye is weary of the gorgeous sight. Did you hear some one say that such a sumptuous funeral costs ten thousand dollars, and often a coffin from five hundred to two thousand dollars? Well, I am not surprised—particularly when we learn that the decorations are hired and large sums are demanded for them. But the sad part of it all is, that the Chinese are bound body and soul to the dead. To make them happy in the spirit world, they are willing to expend vast sums—to deny themselves even necessities of daily life. A good missionary, who lived long in China, tells us that nearly one hundred and fifty-two millions of dollars are spent every year just to quiet the spirits of the dead. Think of the waste for a superstition!

### CHINESE MEDICINE.

By FLORENCE CODRINGTON.

YOU may like to hear what Chinese medicine is made of, so I will write out a doctor's prescription for any one who has swallowed poison:

Four salted lizards (two male and two female), 2 oz. Corea ginseng root, six dried grasshoppers (three male and three female), 1 oz. sweet potato stalks, 1 oz. walnuts, 2 oz. lotus leaves,  $1\frac{1}{4}$  oz. tail of rattlesnake, 2 oz. black dates, 2 oz. elm-tree bark,  $\frac{1}{2}$  oz. harts-horn,  $\frac{1}{4}$  oz. birds' claws,  $\frac{1}{4}$  oz. dried ginger,  $\frac{1}{2}$  oz. old coffin nails,  $\frac{1}{2}$  oz. devil-fish claws; the whole to be mixed with two quarts of water and boiled down to one half the quantity.

One day a missionary was bitten by a centipede on her wrist, and it became so swollen and painful that she was quite ill. Many things were tried, but none of them did any good, till at last some one said: "Catch a house spider."

So every one set to work to hunt for one of the big, long-legged spiders which run up the walls of the houses here, and which are very much respected by the Chinese, because they say they eat mosquitoes, and are useful in many ways. Well, one was caught at last and put on the missionary's wrist where the bite was, and then what do you think the little creature did? It sucked and sucked, till its body got quite puffed out, and the pain got better, and then they took it off the wrist and put it into a basin of water. "To drown it?" No; that would have been ungrateful. The water made the spider sick, and so it did not die from all the poison it had sucked out of the missionary's arm, but ran away as merrily as ever to spin its web and catch flies and mosquitoes. Don't you think that was a clever Chinaman who found out that Mrs. Spider could be a doctor?

### THE MINES OF ASHIOVO.

DO you know the copper poison? The Japanese people are greatly excited about that matter. There are copper mines at a place called Ashiovo, about a hundred miles north of Tokyo, and the people who live in that part of the country are suffering very much on account of the poisoned water, by which all the corn, rice, and other plants are greatly injured and do not grow. The people find nothing to eat and many have died. All the people, and students especially, are trying to help them. One poor student who came to the church and heard the lecture about the suffering people was touched very much and had compassion on them. He had no money to put in the tray when it was passed, so he went to his inn and took his dress off and brought it to the church and said: "This is all I have; send it to the suffering people."

I must not forget to tell you about dear Miss Crosby, who arrived at Yokohama two days after school closed, but we postponed our going home till we could see her. How faithful our God is to fulfil our prayers! During her absence we have prayed night and day to send her back if it is God's will, and to give us one special teacher to educate the Japanese girls, who are anxious to learn. God answered our prayers, and gave us Miss Loomis. She is a very kind and faithful teacher. I believe that our school will be very prosperous.

YONÉ KODA.

RECEIPTS of the Woman's Union Missionary Society of America for Heathen Lands from April 1 to April 30, 1902.

MASSACHUSETTS.

Boston.—Boston Br., Mrs. Henry Johnson, Treas. ; Zenana Band, Miss P. C. Smith, Treas., for Phillips Brooks Memorial, Lowell, and Morrill scholarships, Calcutta, 150.00; annual pledge to Cawnpore, 150.00. Total,	\$300 00
Mrs. Walter Baker Mem'l Band, Miss E. B. Sharp, Treas. ; Miss M. L. Richardson, Evelyn, M. A. M. School, 20.00; Marion Houston, Bible Reader, Cawnpore, 30.00; Miss Hope Jack, for Miss Ellen Todd's special work, 10.00; to general fund of society, 10.00. Total,	70 00
Mrs. Edward Crosby's collection, Miss S. L. Havens,	2 00
From Trinity Ch., Mrs. L. D. Cushing, Treas. ; Mrs. Thayer's legacy, 100.00; Friend, 100.00; Miss F. Morrill, 50.00; Misses Morrill, 25.00; Mrs. Fiske, 50.00; Miss M. W. Peirce, 75.00; Gertrude Parker Scholarship, 30.00; Mrs. Richard Cary, 15.00; Mrs. Martin Brimmer, 25.00; Mrs. G. H. Shaw, 25.00; Mrs. J. M. Crofts, 25.00; Mrs. Black, 20.00; Mrs. J. T. Bremer, 20.00; Mrs. Chas. Dexter, 20.00; Miss M. S. Walker, 20.00; Mrs. R. M. Cushing, 20.00; Mrs. G. Lowell, 15.00; Miss S. H. Hooker, 10.00; Mrs. Mahlon Spaulding, 10.00; Mrs. Chas. Codman, 10.00; Mrs. W. C. Loring, 10.00; Mrs. W. V. Kellen, 10.00; Mrs. S. A. Beebe, 10.00; Miss Caldwell, 10.00; Mrs. Charles Fry, 10.00; Miss Williams, 10.00; Mrs. Kuhn, 15.00; Miss M. I. Allen, 10.00; Mrs. F. R. Sears, Jr., 10.00; Mrs. R. T. Paine, 10.00; Miss Dehon, 5.00; Mrs. Williams, 5.00; Mrs. S. Eliot, 5.00; Mrs. E. W. Donald, 5.00; Miss Rodman, 5.00; Miss M. P. Clark, 5.00; Mrs. Nash, 5.00; Miss Woods, 5.00; Mrs. Burr Porter, 5.00; Miss Emily Sears, 5.00; Mrs. A. A. Pope, 5.00; Mrs. Eben Jordan, 5.00; Mrs. B. P. Clark, 5.00; Mrs. Rockwell, 5.00; Mrs. Haynes, 5.00; Miss Sarah Dunn, 5.00; Miss Mary Torrey, 5.00; Mrs. Daniel Ahl, 5.00; Mrs. S. N. Brown, 5.00; Mrs. Richard Cary, 5.00; Miss G. Cary, 5.00; Mrs. Drummond, 1.00; Miss Hemenway, 1.00; Friends, 3.00; Mrs. Waldo Adams, 1.00; Mrs. John D. Bryant, 2.00.	
To be distributed: For Miss Gardner's salary, 600.00; for her work, 103.00; Trinity Ch. Bed in Hospital, 60.00; Gertrude Parker Scholarship, 30.00. Total,	883 00
Lowell.—Y. W. C. Ass'n, per Miss L. A. Bigelow, Bible Women, Zawari, 5.00; Punmia, M. A. M. School, 5.00; both in Cawnpore, Total,	10 00
Randolph.—Mrs. A. W. Turner, for Helen E. Knowles School, Allahabad,	5 00
Total,	\$1,270 00

CONNECTICUT.

New Haven.—Miss E. C. Bradley, for Sada Iwazaki, Yokohama,	\$8 00
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NEW YORK.

Albany.—Young Ladies' Mission Band, per Miss M. Leonard,	\$15 00
Brooklyn.—Zenana Band, Central Cong. Ch., Miss J. W. Cole, Treas.: To salary of teacher, Allahabad, 240.00; support of school, Cawnpore, 50.00; tuition of pupil, Yokohama, 40.00; to Mrs. J. E. Abbott, for relief of famine children, Bombay, 40.00. Total,	370 00
Mrs. W. J. Forbes,	5 00
Mrs. M. H. Bergen, express on box to India,	50
Ellenville.—"Try, Try, Try Band," Miss M. Kock, Treas., toward support of child, Cawnpore,	2 00
New York City.—Mrs. A. C. Hencken, for child in Calcutta Orphanage,	25 00
Miss H. L. Kingsbury, Treas., <i>Missionary Link</i> ,	27 17
Vonkers.—A Friend, for work, Jhansi,	3 00
Total,	\$447 67

NEW JERSEY.

Hamburg.—S.-S. First Presb. Ch., Mrs. Wm. H. Frey, Sec'y, toward support of Sarafau, Calcutta,	\$16 00
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Morristown.—A Friend, for Miss Gardner's work,	\$10 00
Phillipsburg.—N. E. For. Miss. Soc., Miss A. B. McConnel, Treas., toward support of Bible Reader, Japan,	15 00
Princeton.—Mrs. A. Guyot, for freight fund,	1 00
Roselle.—"Earnest Workers," per Mrs. D. W. Berdau,	12 00
Scotch Plains.—Miss E. S. Coles,	180 00
Total,	\$234 00

PENNSYLVANIA.

Germanatown.—Stu. Auxiliary, Miss M. Holloway, Treas. ; Mrs. Pardee, 5.00; Mrs. Cresson, 1.00; Miss Vail, 1.00; Miss H. M. Johnson, 1.00; Miss Hacker, 1.00; Miss E. A. Wells, 1.00; Mrs. Wells, 1.00; Mrs. M. Garrett, 1.00; Miss Jack, 1.00; Miss B. Morris, 1.00; Miss A. Rich, 3.00; Miss Holloway, 1.00; 1st Presb. Ch., Mrs. T. C. Henry, 5.00; Mrs. Romaine, 5.00; Mrs. Erdman, 3.00; Mrs. F. North, 2.00; Mrs. S. G. Dennison, 2.00; Miss Heyl, 2.00; Miss H. M. Johnson, 2.00; Miss Fisher, 2.00; Miss M. Richards, 1.00; Miss M. Mansfield, 1.00; Miss J. Wilson, 1.00; Miss L. Darrach, 1.00; Miss M. McLain, 1.00; Mrs. C. H. Royal, 1.00; Mrs. M. D. Pease, 1.00; Mrs. L. M. Lukens, 1.00; Mrs. M. Harrington, 1.00; Mrs. E. Taylor, 1.00; Mrs. M. Walker, 1.00; Mrs. Le Boutillier, 1.00; Mrs. Provost, 1.00; Mrs. W. H. Meckling, 1.00; Mrs. Upham, 1.00; Mrs. W. Sidebottom, 1.00; Mrs. F. L. Sheppard, 1.00; Mrs. Campbell, 1.00. Total,	\$59 00
S.-S. First Pres. Ch., Mr. W. R. Young, Treas., for Scholarship, Calcutta,	7 50
Myerstown.—Miss M. B. Wengest, for work, Allahabad,	3 30
Philadelphia.—Phila. Br., Mrs. Wm. Waterall, Treas. ; Mrs. C. L. Haddock Memorial, for Caroline Christian, 60.00; Mrs. Jos. L. Richards and friends, for Bible Reader, Martha, 75.00; Harriet Holland Band, Miss M. J. Boardman, Pres., Scholarship, Calcutta, 50.00; Christ Mem'l S.-S. Ref. E. Ch., Sarah E. Morton Scholarship, Calcutta, 50.00; Mrs. J. Lewis Crozer, child, Calcutta Orphanage, 30.00; for Famine Orphans in M. A. M. School, Cawnpore, 50.00; to Mrs. Winsor's School, Sirur, 100.00; to Famine Orphan, 50.00. Total,	465 00
Scranton.—Grace Ch., Rev. Geo. L. Alrich, Pastor, Y. P. S. C. E., for Jane, 10.00; Bible Class, for Anna Joseph, 10.00; both in Cawnpore, Total,	20 00
Shippensburg.—S.-S. of the State Normal School, per Miss Cora St. J. Fitch, for work at Jhansi,	6 00
Tyrone.—Miss Agnes Case, for child in M. A. M. School, Cawnpore,	20 00
Total,	\$580 80

DELAWARE.

New Castle.—From the band of Presbyterian Ch., for the support of Bible Reader, Calcutta: Miss A. R. Spotswood, 25.00; Mrs. E. S. Nisbet, 10.00; Miss H. Smith, 5.00; Miss A. Nivin, 2.00; Miss M. W. Janvier, 2.00; Mrs. David Stewart, 1.00; Mrs. Wylie, 1.00; Mrs. Greer, 1.00; Mrs. R. G. Cooper, 1.00; Mrs. J. J. Black, 1.00; Miss Johns, 1.00; Miss S. B. Spotswood, 25.00. Total,	\$75 00
Gift for Bible Reader from E. S. Nisbet,	5 00
Total,	\$80 00

MARYLAND.

Baltimore.—Baltimore Br., Mrs. Alex. M. Carter, Treas. ; Medical Mission Band, Miss Alice Gilman, Treas., for support of Chinese Assistant for Dr. Reifsnnyder,	\$50 00
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ILLINOIS.

Tracy.—Bethany Union Ch., Miss S. S. Marsh, Treas., toward support of Fannie Williams, M. A. M. School, Cawnpore,	\$9 00
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## CANADA.

Millton, N. B.—Mrs. E. T. Dexter, for child Piyari, in care Miss Todd, Allahabad,	\$5 00
Grand total,	\$2,694 47

ELIZABETH B. STONE, *Ass't Treas.*SUBSCRIPTIONS TO MISSIONARY LINK FROM  
APRIL 1 TO APRIL 30, 1902.

Mr. Wm. Holden, .50; Miss Susie Pratt, 1.00; Mrs. Hack- ley, .25; Mrs. W. J. Forbes, .50; Mrs. C. Hamilton, .50; Miss M. L. Newman, 1.00; Miss C. St. J. Fitch, .50; Miss H. E. Bogert, 1.00; Miss H. Smith, 1.00; Phila. Br., 1.10; sale of Leaflets, .82; Kardoo, .50; Calendars, 3.50; Mr. E. P. Bancroft, adv., 15.00.	\$27 17
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Total,  
HELEN LOUISE KINGSBURY, *Treas.*RECEIPTS OF THE PHILADELPHIA BRANCH,  
APRIL, 1902.

From Christ Memorial Sunday-School (R. E.), per H. Percival Allen, Treas., for Sarah E. Mor- ton Scholarship, Calcutta,	\$50 00
Through Mrs. Geo. M. Troutman; Mrs. G. M. Troutman, 5 00; in memoriam, Miss L. Trout- man, 5.00; in memoriam, Miss M. Troutman, 10.00; Mrs. Wharton Smith, 5.00; Miss Eliza- beth T. Smith, 3.00; Miss McClintock, 5.00.	33 00
In memory of Frances C. J. Greenough Bed, Jhansi Hospital, from Mrs. Abel Stevens,	10 00
From Miss Greenough, for boxes,	1 00
Through Mrs. G. E. Shoemaker; Mrs. Theo. H. Morris, 20.00; Mrs. Chas. H. Thomas, 5 00; Miss Juliana Wood, 5.00; Mrs. W. W. Paul, 2.00; Mrs. Geo. E. Shoemaker (including <i>Link</i> ), 2.50. Total,	24 50
Through Mrs. A. F. Lex; Miss M. M. Kirkpa- trick, and <i>Link</i> , 20.60; Mrs. Lex, for boxes, 2.00. Total,	22 60
Through Mrs. Farr; From Miss A. Newbold, 2.00; from Mrs. G. Lewis Crozer, for child in Cal- cutta Orphanage, Mary A. Stotesbury, 30.00.	32 00
Through Mrs. Zophar L. Howell; John A. Howell Memorial Band for foreign missions, 1.00; Miss Lizzie Howell, 1.00; Miss Emma Howell, 1.00; Mr. Zophar C. Howell, 1.00; Mr. Zophar L. Howell, 1.00; Miss Rebecca L. Howell, 1.00; Mrs. E. B. Whiteman, 1.00; Mrs. Wm. B. Gest, 1.00; Mrs. Geo. D. McCreary, 1.00; Mrs. Gordon Armistead, 1.00; Mr. Jas. W. Patterson, 1.00; Mrs. Jas. W. Patterson, 1.00; Mrs. Wm. Campbell, 1.00; Mrs. Wm. M. House, 1.00; Mrs. Robt. J. Sharpe, 1.00.	14 00
Total,	2 00
From Miss Isabel Fogg, From S.-S. 10th Presb. Ch., through Jas. T. Brown, Treas.; Donation of Harriet Holland Band (Miss M. J. Boardman, Pres.), for Henry A. Boardman Scholarship, Calcutta High School,	48 50
Total,	\$237 60

MRS. WM. WATERALL, *Treas.*

## IMPORTANT.

We would ask our friends to send checks payable to the "Woman's Union Missionary Society," as so many mistakes are made in transcribing the names of our treasurers. If possible, kindly avoid sending post-office orders, which are difficult to collect.

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WILLIAMSON HOSPITAL,  
SHANGHAI, CHINA.  
ENDOWMENT, \$600.00.

OUR friends have often expressed a wish to know the names of the *endowed* beds in our Hospital in Shanghai, and we therefore give the list as it now stands.

Julia Cumming Jones—	} Mrs. E. Stanislaus Jones.
Mary Ogden Darrah—	
Robert and William Van Arsdale—	} Memorial by their sister, Julia C. Van Arsdale Jones.
New Jersey—Miss Stevens.	
Henry Ward Beecher—	} Plymouth Foreign Missionary Society.
Ruthy B. Hutchinson—	
Mary Pruyn Memorial—	Ladies in Albany.
Samuel Oakley Vander Poel—	Mrs. S. Oakley Vander Poel.
Charlotte Otis Le Roy—	Friends.
Emma W. Appleton—	Mrs. William Appleton.
Mrs. Bela Mitchell—	Mrs. Bela Mitchell.
The American—	A Friend.
The White Memorial—	Medical Mission Band, Baltimore.
E. Cornelia Shaw Memorial—	Mrs. Elbridge Torrey.
Drusilla Dorcas Memorial—	A Friend in Boston.
Mrs. John D. Richardson Memorial—	Legacy.
S. E. and H. P. Warner Memorial.	
Frances C. I. Greenough—	Mrs. Abel Stevens.
Emeline C. Buck—	Mrs. Buck.
Elizabeth W. Wyckoff—	} Mr. Richard L. Wyckoff.
Elizabeth W. Clark—	
Jane Alexander Milligan—	Mrs. John Story Gulick.
"Martha Memorial"—	A Friend.
Mills Seminary—"Tolman Band,"	California.
Maria N. Johnson—	A Friend.
"In Memoriam"—	A Sister.
Maria S. Norris—	} Miss Norris.
Mrs. Sarah Willing Spotswood Memorial—	
By her Daughters.	
John B. Spotswood—	Miss Anne R. Spotswood.
A. B. C. Bed—	By Friends.
Sarah A. Wakeman Memorial—	A Friend.
In Memoriam—	A Friend.
Ellen Logan Smith—	By her Mother.
Helen E. Brown—	Shut-in Society.
Anna Corilla Yeomans—	} Mr. George G. Yeomans. Mrs. Anna Yeomans Harris. Miss Elizabeth L. Yeomans.
Mrs. Mary B. Humphreys Dey—	
Mrs. Sarah Scott Humphreys—	
Olive L. Standish—	Mrs. Olive L. Standish.
Eliza C. Temple—	Mrs. Eliza C. Temple.
Mrs. Rebecca T. Shaw Memorial—	Mrs. Elbridge Torrey.
Perlie Raymond—	Mrs. Mary E. Raymond.
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Maria Ackerman Hoyt—Her niece, Miss Emilie S. Coles.  
Mrs. Lavinia Agnes Dey, }  
Mrs. Mary B. Humphreys Dey, } Anthony Dey.  
" In Memoriam"—A Sister.  
Eleanor S. Howard-Smith Memorial—Friends.  
Charles M. Taintor Memorial—A Friend.

ADDRESSES OF MISSIONARIES.

Missionaries in India:

CALCUTTA: Doremus Zenana Home, 140 Dharamtala Street, and Orphanage, 39 Elliott Road.

ALLAHABAD: 3 South Road.

CAWNPORE: Woman's Union Mission.

JHANSI: Mary S. Ackerman-Hoyt Hospital.

China:

SHANGHAI: Medical Missionaries, Margaret Williamson Hospital.

Other missionaries, Bridgman Memorial School, West Gate.

Japan:

YOKOHAMA: 212 Bluff.

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